1: Spier E-5 (1918) 1928
NT14 Plateau Yumans NT14
Havasupai

Thought

So much nonsense has been written about savage thought that it may not be amiss to record that I find the Havasupai clearly the equals of my white acquaintances in reasoning.[1] Granting them their premises and the limitations of their knowledge, their judgments are justified. 153

The inability of the savage to isolate abstract concepts has also been asserted. As a somewhat indirect test I asked how one thinks[2] (*wɨsdɨlgà*). Sinyella, who understood the interpreter's question with difficulty explained that he knew nothing about it: he had never been told. Jess to whom the question could be put directly,[3] said that his whole body was involved in thought, although his eyes, head, and to a lesser extent, his ears, were more intimately concerned. Two years later he stated:— 828

"I feel myself thinking. Perhaps part of my body thinks; I feel it move. Perhaps it is the tendons all over my body: no, they simply move. The blood in my veins goes into my brain and my heart: when it enters my brain I think what I am going to do. My thought goes on all over my body. It (both blood and thought) causes my whole body to move about. (Q.—You are thinking hard, trying to tell me; where do you feel it most?) In my head: it feels as though I were trying hard there." Sinyella added, "Most men say they think with their hearts: I say so too. Some say they think with their heads: they talk about who has the most brains." Jess' wife, who was listening, answered, "I think with my heart."

Like ourselves, Havasupai scratch their heads when in a quandary: [201] *kàpdd'dtàtópɨgà*, "It is hard to say."

The conventional expression is then that the heart is concerned with thought, as it is also the seat of the soul, the life. Jess' answer is however a reasonably good attempt at introspective analysis.[4]

Dreams

So much stress is laid on the connection of dreams with religious phenomena by some writers that it seems important to record dreams and the attitudes to them. Dreams (*tàsmàdjɨgà*, *gwétàsmà'djɨgà*, cf. *smàgà*, sleep) were obtained from an old man, Sinyella, and a young one, Jess Checkapanyega. These are on their face actual dreams, not stereotyped like those of the Crow recorded by Lowie and the Ojibway visions of Radin. 114 115 124

A distinction is drawn between unimportant and significant dreams. While there are no definite criteria to distinguish them, it seems that those 787

[1] This is also the well-nigh unanimous judgment of my American colleagues respecting those Indians they know. Curiously enough, published statements of this fact are rare – is it too obvious? — leaving the field to the fulminations of the closet-philosopher.

[2] See also the remarks on shadows, p. 276.

[3] He has attended school.

[4] These statements modify those made earlier in this series, vol. XVI, 514, footnote.